



CLARE PRIORY CHRISTMAS 2016

THE PROLOGUE

WELCOME

- ▶ Introduction to John
- ▶ The history of the Prologue
- ▶ **John the Baptist**
- ▶ Background in Wisdom and Philosophy
- ▶ Commentary I
- ▶ Commentary II

SEQUENCE

- ▶ How is John presented in the Prologue?
- ▶ History
- ▶ Gospel portraits
- ▶ John the Baptist in the Fourth Gospel
- ▶ Commentary
- ▶ Conversation

JOHN IN THE PROLOGUE

John 1:6 There was a man sent from God, whose name was John. 7 He came as a witness to testify to the light, so that all might believe through him. 8 He himself was not the light, but he came to testify to the light. 9 The true light, which enlightens everyone, was coming into the world.

15 (John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'")

HISTORY

- ▶ JB was a 1st cent. Jewish prophet, proclaiming an eschatological message with some apocalyptic traits.
- ▶ His message was imminent judgement and the way to avoid that was by repentance, illustrated by his baptism.
- ▶ There is an implied critique of the adequacy of the Temple worship.
- ▶ The differences between JB and Qumran are greater than the similarities.

HISTORY

- ▶ He anticipated "the coming one", but it is difficult to be more precise than that - an angel? the messiah? a heavenly figure? God himself?
- ▶ He had a big influence in his day - as the need to execute him illustrates. Still, any idea of a revolt is due to Herod's paranoia rather than to anything JB actually said.
- ▶ The relationship between Jesus and John is hotly disputed - e.g. did Jesus follow his "mentor's" example and baptise?

GOSPEL PORTRAITS: MARK

▶ Galilee

- ▶ 1:4.6.9.14 Preaching/Baptism
- ▶ 2:18 Fasting, disciples
- ▶ 6:14.16-18.20.24.25 Preaching/Death - Herodian marriages!!
- ▶ 8:28 Identity of Jesus
- ▶ 9:11-13 Has Elijah come?

▶ Jerusalem

- ▶ 11:30-32 John's authority

GOSPEL PORTRAITS: MATTHEW

- ▶ 3:1.4.6.13.16 Preaching, Baptism [diff. wording]
- ▶ 4:12 Timing of Jesus' ministry
- ▶ 9:14 Fasting, disciples
- ▶ 11:2.4.7.11-13.18 John's inquiries [only in Mt/Lk]
- ▶ 14:2.3.4.8.10.13 Death of John, Timing of Jesus retreat
- ▶ 16:14 Identity of Jesus
- ▶ 17:10-13 JB = Elijah [not in Lk/ v.13 is unique]
- ▶ 21:25.26.32 Authority of Jesus/John
- ▶ 28:19 Baptism ordered (?)

GOSPEL PORTRAITS: LUKE

- ▶ 1:13.17.60.63 Birth, Naming, like Elijah
- ▶ 3:2.15.16.20 Preaching (against Herod), Baptism, is he the Christ?
John in prison
- ▶ 3:21 Jesus' Baptism reported by participle
- ▶ 5:33 Fasting, John's disciples
- ▶ 7:18-20.22.24.28-29.33 John's inquiry, John's identity
- ▶ 9:7-9.19 John's death abbreviated (!) [omit/history]
- ▶ 11:1 Jesus' prayer - cf. John (!)
- ▶ 16:16 Exact position of John
- ▶ 20:4.6 Authority of John and Jesus

Mark	Q	Matthew	Luke	John	GN
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-

-

-

birth

-

-

best man

(Elijah)

?

Elijah!

?

Not Elijah

-

baptises

passive

uneasy

relegates

omits

refuses

-

mid-time?

OT end

Mid-time

voice

-

death

prison

death

omits

omits

-

disciples

disciples

disciples/
unbelief

(Acts)

disciples
converted

-

Mark

Q

Matthew

Luke

John

Baptism

Baptism

Baptism

(Baptism)

(Baptism)

Repent

Repent

Repent

Repent

omits

Forgiveness

Judgement

**Kingdom
(fierce)**

**Forgiveness
(fierce)**

Reasonable

IN THE FOURTH GOSPEL

- ▶ 1:6-8.15 Prologue: comparisons [only in Jn]
- ▶ :19-23 Witness of John: not Elijah/ prophet
- ▶ :24-28 The "voice" [= citation]
- ▶ :29-34 Reports descent of the Spirit [= report]
- ▶ :35-42 Jesus "detaches" John's disciples
- ▶ 3:22-27 Jesus baptising (!); JB not in prison [4:1]
- ▶ 4:1-2 Jesus did/did not baptise; makes more disciples than John [tension!]
- ▶ 5:33-36 Jesus is greater than John
- ▶ 10:40-42 Jesus goes back to where John had been

IN THE FOURTH GOSPEL

John 1:19 This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" 20 He confessed and did not deny it, but confessed, "I am not the Messiah." 21 And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" He answered, "No." 22 Then they said to him, "Who are you? Let us have an answer for those who sent us. What do you say about yourself?" 23 He said,

"I am the voice of one crying out in the wilderness,

'Make straight the way of the Lord,'"

as the prophet Isaiah said.

IN THE FOURTH GOSPEL

John 1:24 Now they had been sent from the Pharisees. 25 They asked him, "Why then are you baptising if you are neither the Messiah, nor Elijah, nor the prophet?" 26 John answered them, "I baptise with water. Among you stands one whom you do not know, 27 the one who is coming after me; I am not worthy to untie the thong of his sandal." 28 This took place in Bethany across the Jordan where John was baptising.

IN THE FOURTH GOSPEL

John 1:29 The next day he saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world! 30 This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.' 31 I myself did not know him; but I came baptising with water for this reason, that he might be revealed to Israel." 32 And John testified, "I saw the Spirit descending from heaven like a dove, and it remained on him. 33 I myself did not know him, but the one who sent me to baptise with water said to me, 'He on whom you see the Spirit descend and remain is the one who baptises with the Holy Spirit.' 34 And I myself have seen and have testified that this is the Son of God."

IN THE FOURTH GOSPEL

John 1:35 The next day John again was standing with two of his disciples, 36 and as he watched Jesus walk by, he exclaimed, "Look, here is the Lamb of God!" 37 The two disciples heard him say this, and they followed Jesus. 38 When Jesus turned and saw them following, he said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" 39 He said to them, "Come and see." They came and saw where he was staying, and they remained with him that day. It was about four o'clock in the afternoon. 40 One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. 41 He first found his brother Simon and said to him, "We have found the Messiah" (which is translated Anointed). 42 He brought Simon to Jesus, who looked at him and said, "You are Simon son of John. You are to be called Cephas" (which is translated Peter).

IN THE FOURTH GOSPEL

John 3:22 After this Jesus and his disciples went into the Judean countryside, and he spent some time there with them and baptised. 23 John also was baptising at Aenon near Salim because water was abundant there; and people kept coming and were being baptised 24 –John, of course, had not yet been thrown into prison.

IN THE FOURTH GOSPEL

John 3:25 Now a discussion about purification arose between John's disciples and a Jew. 26 They came to John and said to him, "Rabbi, the one who was with you across the Jordan, to whom you testified, here he is baptizing, and all are going to him." 27 John answered, "No one can receive anything except what has been given from heaven. 28 You yourselves are my witnesses that I said, 'I am not the Messiah, but I have been sent ahead of him.' 29 He who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. For this reason my joy has been fulfilled. 30 He must increase, but I must decrease."

IN THE FOURTH GOSPEL

John 4:1 Now when Jesus learned that the Pharisees had heard, "Jesus is making and baptising more disciples than John" 2 –although it was not Jesus himself but his disciples who baptised– 3 he left Judea and started back to Galilee. 4 But he had to go through Samaria. 5 So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. 6 Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

IN THE FOURTH GOSPEL

John 5:31 "If I testify about myself, my testimony is not true. 32 There is another who testifies on my behalf, and I know that his testimony to me is true. 33 You sent messengers to John, and he testified to the truth. 34 Not that I accept such human testimony, but I say these things so that you may be saved. 35 He was a burning and shining lamp, and you were willing to rejoice for a while in his light. 36 But I have a testimony greater than John's. The works that the Father has given me to complete, the very works that I am doing, testify on my behalf that the Father has sent me. 37 And the Father who sent me has himself testified on my behalf. You have never heard his voice or seen his form, 38 and you do not have his word abiding in you, because you do not believe him whom he has sent.

IN THE FOURTH GOSPEL

John 10:40 He went away again across the Jordan to the place where John had been baptizing earlier, and he remained there. 41 Many came to him, and they were saying, "John performed no sign, but everything that John said about this man was true." 42 And many believed in him there.

RELIGIOUS EPILOGUE

- ▶ Mandeans
- ▶ One God; baptism, Sunday, a prophet called John
- ▶ Dualistic and Gnostic: "Manda" = "wisdom"
- ▶ Heavily influenced by Judaism
- ▶ The Baptist is a greater prophet than Jesus
- ▶ Baptism is celebrated repeatedly

COMMENTARY

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COMMENTARY

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